

ADVENT REVIEW,



And Sabbath Herald.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God and the Faith of Jesus."
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We Look to Thee.

Our Father who in Heaven art,
Oh, hear our cries to-day;
Thy servants, Lord, are chastened sore,
Oh, heal them now, we pray.

A great Physician, Lord, thou art,
Thy wonders who can show?
To thee in our distress we come,
Thy healing power bestow.

Remember, Lord, thy suffering cause,
And set thy servants free;
The harvest, now already white,
Look down, O Lord, and see.

The lab'ers, where, oh where are they?
To reap the harvest wide,
To gather in the ripened grain,
Though angry foes deride.

Jesus, on thee our souls rely,
Thou wilt thine aid impart;
Rich blessings on thy flock descend,
And joy fill every heart.

Dear Lord, in thee we'll ever trust,
And lean on thy strong arm;
Thy little flock all safe thou'lt lead,
Mid Satan's wild alarm.

Then when the conflict sore is passed,
And we all gathered home,
We'll sing thy praise in raptures loud,
Around thy dazzling throne.

L. E. MILLNE.

The Visions---Objections Answered.

(Continued.)

OBJ. 26. *Matters in Iowa.* The nature of objections to the visions depends considerably upon the locality from which they come. Wherever wrongs have been exposed or errors reprov'd, when opposition breaks out, these things are sure to come up in the fore front among the objections. There were, unfortunately, some fanatical movements in Iowa in relation to the late war; and it so happens that those who are now leading off in that section in opposition to the visions, are the ones who were principally concerned in those movements. They were reprov'd by vision; and it is perhaps not to be wondered at, that, still smarting under the ignominious failure of their fanatical schemes, they should feel sensitive on this point. We have never known a person who had once committed himself upon the visions, to rise up in opposition to them, till his own dear self was in some way touched by their testimony. And here we discover, perhaps the principal, at least a not very remote, cause of the present opposition to the visions in that State. It would no doubt be a great gratification to those concerned to be able to prove that others in other places

had been equally fanatical, and were not reprov'd, and so that the visions were at least inconsistent, or partial in their testimony. This they attempt, with a good deal of spirit; but facts are woefully against them. The circumstances may be summed up in brief as these: In Iowa under the pressure of repeated calls for men by the government, certain ones appealed to the legislature of that State to enact a law exempting Seventh-day Adventists from military duty. As any one might have foreseen, they utterly failed in their object; and what kind of a notoriety did they gain by the transaction. Any one who wished to avoid military duty was at that time looked upon with suspicion; but here was a class who not only wished to avoid military duty, but asked that special laws might be promulgated in their behalf, in order that they might do it. If the authorities could bring special pressure to bear upon any class, it would be sure to be such.

On the other hand the General Conference Committee, to whom the brethren were all looking to do something in their behalf, sent up a petition to the government, and carried it to headquarters where all such petitions belong,—for what? For a law to be enacted especially in their favor? No: but for the benefit of a law already existing. The law exempting non-combatants was already in force; and if we could show ourselves to be such as were contemplated in its provision, the law was bound to protect us. This the committee undertook to do and succeeded in doing. The one was a reasonable project, prosecuted in a proper manner, and in the end successful. The other was a spasmodic irrational effort, prosecuted in a spirit of fanaticism, so one of its principal abettors has once confessed, and in the end an utter failure. This is the difference between the two efforts. Yet now these disappointed Iowa aspirants for military favor, have the effrontery to come forth and declare that if their movement was fanaticism, the action of the committee was "fanaticism intensified!" We leave the reader to judge upon which side the intensity belongs.

But this is not the worst feature of their treatment of the course of the committee in this matter. The action of the committee involved an expense in procuring testimony, employing counsel, making journeys, &c., in comparison with which the cost of the paper and printing of the documents which they issued, was scarcely to be taken into account; yet these murmurers set forth that the price of these documents was exorbitant, because a few pages out of the 16 were blank, as though the mere printing was the main thing! And when subsequent steps were taken, involving a still greater expense, and the necessary documents were then issued to enable our brethren to avail themselves of the exemption act, they complain again that an extra 50 cents was added to the price of these documents when sent out of the State of Michigan. Now it was fully explained in the paper, at the time these documents were published, see Review Vol. xxv, No. 16, that those which were to be used out of the State, must be taken to the County clerk, thirteen miles to receive his certificate, a step that did not have to be taken with those used within the State; and if any think 50 cents each was an exorbitant price to cover the time and expense of the journey, the cost of the certificate, and the requisite stamp, the worst wish we have for them is that they were obliged to foot the

bill out of the proceeds. But they carefully keep back all these facts, and endeavor to appeal to the prejudice of the reader, by representing that advantage was taken of those living out of the State.

And then plunging into a still greater depth of turpitude, they add: "Since nobody is in danger of being drafted, these books can be had for one dollar. Somebody's necessities must have been taken advantage of." The occasion of the books being offered for one dollar after the close of the war is explained by the following resolution, which was passed, be it remembered, at the session of the General Conference of 1865.

Whereas, The General Conference Committee have been under the necessity of incurring a considerable expense in preparing and procuring preliminary proofs and documents, to enable certain of our brethren to avail themselves of the law in favor of non-combatants, which expense as yet has been but partially met from the avails of said proofs and documents, therefore,

Resolved, That this Conference hereby request all those for whose personal benefit said expense was incurred, viz.: those who were liable to the draft—and all others who are so disposed, to contribute one dollar each for the purpose of defraying the same, and that each of said contributors be entitled to a copy of said documents.

This action speaks for itself. It was deliberately done in open session of the highest body known among Seventh-day Adventists; and moreover, those very persons who now throw out their base insinuations against it, were present and voted for it! Why did they not withhold their votes, and exhibit their opposition there before the Conference? But after having by their votes acknowledged that the expense of the works had not been met, and that it should be made up in the way the resolution indicated, how can they now turn about as they do and denounce the course of the committee? Such hypocrisy is too transparent to need exposure.

They further complain that during the war nothing was shown about the duty of the brethren in view of the draft, but a vision was given showing the length at which women should wear their dresses. In this they have stated an absolute falsehood; for what was published about dress, was only an article from sister White in *How to Live*, No. 6, p. 63. It does not purport to be a vision. That is a clause of their own adding. Now could not sister White write an article during the rebellion on any other subject but war, without being denounced therefor? Misrepresentations like this may for awhile have some influence; but they must surely in the end rebound disastrously upon the heads of their authors.

OBJ. 27. The objector declares further that S. D. A. ministers gather up from infidels contradictions in the Bible, and peddle them around to sustain the contradictions in the visions. This is another malicious falsehood. No S. D. A. minister acknowledges that there are any real contradictions in the Bible; and they know it. What our ministers do do, is this: They hold up the infidel's objection against the Bible, side by side with the anti-visionist's objections against the visions; and they show that they are all from the same piece. The same principles and the same arguments that the infidel makes use of to establish contradictions in the Bible, these use to establish contradictions in the visions. This the reader can see in the

objections we have already answered in this work. They are mere misrepresentations and cavils. And if the reasoning of one class is valid, so is the other. But we deny them both. We deny that there are any real contradictions in the Bible or in the visions either.

Obj. 28. What is said about the visions containing nothing that is beyond human foresight, and human wisdom, and nothing but that with which the person to whom they are given is already acquainted, finds a sufficient reply in the visions themselves. They abound in points which show this objection to be false, as any reader may satisfy himself by a few moments' perusal of their testimony.

Obj. 29. *The Sealing Time.* The visions show that the sealing time commenced in 1844; and yet it is claimed that the Review teaches that we are just entering into that time. Although this is offered as an objection to the visions, the most that can be claimed for it, certainly, is that there is a discrepancy between the teachings of the Review, and the visions; but this would by no means prove the visions false. But there is no discrepancy between the two. The trouble with the objector all arises from his overlooking the very plain fact that the sealing time covers a period during which a progressive work is carried on upon the earth. The third angel's message, is a sealing message; but a person is not sealed as soon as he embraces it. Time is given for the development of a holy character, by obedience to the truth. And the message is designed to bring people to a position where they can be sealed absolutely, in the sense of having their cases forever decided for Heaven. Yet all the time covered by this message is the sealing time. In the sense of decision of character, the closing work in the sanctuary in Heaven is also a sealing work. This work, the cleansing of the sanctuary, commenced in 1844, and the time during which it is carried on is the sealing time. It is a time when investigative judgment sits upon all characters, and every individual of the human race has his place assigned him [not his punishment or reward meted out] either among the righteous or the wicked. Now it must be apparent to all that by far a greater proportion of this time must be occupied with the cases of the dead, than with the cases of the living. And while the decisions of the sanctuary are going on in relation to the dead, a message goes forth to the living to prepare a people for the time when the decisions of the sanctuary shall have respect to them. That message is now going forth; and what the Review has taught is that the time is about to commence when the cases of the living will come up in the investigative judgment in the sanctuary above, and those who are found righteous among them will be sealed for Heaven. The work brought to view in Rev. vii, 1-3 has reference of course to the living not to the dead. By overlooking this plain distinction, the objector fancies he finds a discrepancy between the Review and the visions, and hopes to make capital out of it against the visions. But if there was any disagreement between them, it would only prove the Review at fault, and make nothing whatever for his cause; and since there is none at all, he is left to get what consolation he can from the fact that his own lack of discrimination is the only ground of all his fancied triumph here.

Obj. 30. *Time to commence the Sabbath.* Here the objector finds another contradiction in the visions by asserting that they once taught that the Sabbath should commence at 6 o'clock P. M.; and that the time was subsequently changed by vision to sunset. This we meet with an unqualified denial. The visions never taught that the Sabbath should commence at 6 o'clock; and the article setting forth the reasons for sunset time, published in Review Vol. vii, No. 10, antedates the vision which the objector claims was given to change the time.

Obj. 31. *The holding of the winds.* It was shown in vision some sixteen years since that the winds were being held, and that they would be held till Jesus' work in the most holy place was finished. Then, says the objector, his work there must be now finished, according to the vision; for the winds began to blow in the recent terrible rebellion in the United States. But cannot the objector see that an outbreak of the winds, and their being restrained is not the blowing of the winds? And how would it be known that they were

being held, unless there should be an occasional outbreak, and that outbreak be by some unseen power suddenly restrained? But all such outbreaks will be checked till the work of Christ is finished in the sanctuary. Then the nations will be permitted to plunge into that final conflict for which the spirits of devils and their own anger, are now preparing them. There is no difficulty here.

Obj. 32. But another objection rolls up from the distant West: "Sr. White has seen that every case is decided before Jesus leaves the sanctuary; and again she sees that during the thousand years the saints sit in judgment with Christ, which is a positive contradiction." This objection must have been put in just to swell the list. It would almost be an imposition on the good sense of the reader to enter into a formal explanation of it. It need only be remarked that the decision that takes place before Christ leaves the sanctuary, is simply a decision as to who are righteous, and who are wicked; while the work that the saints perform in conjunction with Christ during the thousand years, is not to decide who are wicked, but only to mete out to those already decided to be such, the full measure of their punishment. This is most fully and minutely explained in the visions themselves.

Obj. 33. Another exhibition of an astonishing lack of perception is given us in the following: In Testimony No. 10, certain persons are pointed out as complainers and murmurers, for continually expressing their fears that the body of Sabbath-keepers are becoming like the world, &c., whereas in other testimonies, the visions themselves reprove the body of Sabbath-keepers for becoming like the world. Here, says the objector, is an inconsistency, at least; for if the visions are correct in saying that Sabbath-keepers are like the world, the others cannot be wrong who say the same thing. We have only to reply that they do not say the same thing. By examining the testimony, a person cannot fail to see that those whom the visions reprove, are such as strike against every advance step on the part of this people, such as church order, organization, building meeting-houses, &c., and base their opposition on the plea that in these things Sabbath-keepers are becoming just like the world, backsliding, &c., &c. The visions speak of different things entirely. Their reproof is for those who in *pride, vanity, dress, manners, and conversation*, are conforming to the world. The two are as distinct as could well be conceived. And we can account for such an objection as this, only on the ground that those who offer it, have suffered the god of this world to envelop their minds in a pitiable blindness.

Obj. 34. *Meats for food.* On this point the objector claims that the testimony of the visions is contradictory and opposed to the Bible. We shall not follow him in all his tortuous wanderings here. His work is but a tissue of confusion. He gives that as a vision which is not, and does not purport to be such. His quotations are garbled, a sentence being detached from one page and applied to another subject on another page. And events that took place hundreds of miles, and many years, apart, are confounded together. All this is done to prove to the reader that the visions have taught that swine's flesh is good and nourishing food. But they have never so taught. The chief point, however, over which there seems to be a disposition to cavil, is a statement on p. 121, of Spiritual Gifts, Vol. iv. "And he [God] permitted that long-lived race to eat animal food to shorten their sinful lives." This is spoken of the generations that lived immediately after the flood. A few lines that immediately precede it, read as follows: "After the flood the people ate largely of animal food. God saw that the ways of man were corrupt, and that he was disposed to exalt himself proudly against his Creator, and to follow the inclinations of his own heart. And he permitted that long-lived race to eat animal food to shorten their sinful lives." If this is so, says the objector, why did God also permit Noah and the Israelites, his chosen people, to eat of it, when the effect upon them would be the same? We answer, We have no idea that God ever did give permission to any one to partake of it in the manner that it was partaken of by the wicked soon after the flood. Mark the expression, "After the flood the people ate largely of animal food." In that word "largely" lies, as we understand it, their chief sin.

Just as eating and drinking are mentioned as sins of the last days; not that eating and drinking in themselves considered are sinful; but the sin is in the excess committed in these things, and in the devotion of the people to them. And when God saw that that long-lived race were determined to give themselves up to every excess of lust and riot, he permitted them to go on eating largely of animal food, stimulating their passions, and rapidly exhausting their vital energies. And the Bible teaches essentially the same thing, in relation to the incorrigibly wicked, whom God gives up to their own lusts, to be filled with their own doings. See Ps. lxxxii, 12; Acts vii, 42; Rom. i, 24.

But the objector urges further, that Abraham, when the angels came to him, ran to the herd, and killed a calf, good and tender, and set before them, and they did eat. Why was this, if meat is such bad food? This circumstance is introduced, we suppose, to show that Abraham made use of meat; for the question before us is not what angels may eat, but what is best for man. But even here a bare thought of that commonest of all adages, "Circumstances alter cases," would have saved any question. "A well man can eat with comparative impunity what would be ruinous to a sick one. Give us the strong physical powers of Abraham, and as healthy meat as he had, and we will use it as freely as he did, if the objector will give us the requisite information as to how freely that was. (?) But in comparison with Abraham we are a puny and sickly race, and in comparison with the animals of his day, the animals of the present day are greatly degenerated and prone to disease. Now because strong persons, nearly 4000 years ago, could eat temperately of the flesh of healthy animals without apparent injury, it is no reason why an enfeebled generation like the present, can partake without injury of the flesh of the degenerate and sickly animals of these last days. There have been, no doubt, healthy hogs (as healthy as those animals can be), but we do not care, on that account, to run the risk of partaking of the diseased swine of to-day, and squirming into the grave with a multitude of the horrid trichina in our muscles. The meat question is all right.

(To be continued.)

Our Responsibility.

How great is our responsibility before God! We are living in an age when God is calling out all that are sincere, into the clear, blazing light of his holy word. His church has for long ages been in the wilderness, groping her way through the darkness of Papal superstition. To make straight the way and prepare for the second coming of his dear Son, the Lord has set his hand to the work of bringing his church up out of the wilderness, and purifying unto himself a peculiar people, who shall honor him by keeping all his commandments, and returning to the humble walk of the primitive Christian, and who will cast off all the evil habits and ways of this degenerate age. Sol. Songs, vi, 10; viii, 5.

The Lord has raised up instruments by which he has been bringing out the truth upon his word, link by link, until now, those who turn their feet into the testimonies of the Lord, can have the truth spread before them in a clear, connected manner. His servants whom he has sent forth to face a frowning world, to make straight the way, and condemn the world of unrighteousness—who have been instructed alone by the Holy Spirit, and sustained by the power of God—deserve our love and esteem, and above all, our most hearty support.

How much responsibility rests upon us, brethren, in the manner in which we live out these blessed truths which the Lord has seen fit to reveal to his remnant people. What a flood of light has been shed upon the sacred word through the agency of Spiritual Gifts, which God has graciously seen fit to place in the church for the perfecting of the saints, for the edifying of the body of Christ, and which are at this time restored unto us. If we live up to their teachings, we shall have to deny self, and especially our wrong appetites, very much; but would we not in this please God, who has instructed us in these things? Then would we not in a corresponding degree displease

God and grieve his Holy Spirit, by clinging to our old sinful habits, when such clear light has been given us? All will answer, Yes. If God has spoken, it is that we obey; for he never speaks in vain. Is not obedience to the teachings of these testimonies which God has given unto us, of equal importance with any other of his requirements? If we are slack and careless in regard to them, and think it of little importance whether we obey them or not, how must God look upon us? We certainly think it must be with a frown. May God give us willing hearts to walk in the light, that we may escape his terrible frown. Soon we believe God will work for his people in an especial manner, and we certainly do not want his frown upon us then.

It is comparatively an easy matter to lead people to the Sabbath; but when we come to those points of truth which call for self-denial, and withdrawal from the world, it is quite a different matter; and how much more so, when those who profess to be commandment-keepers lend their influence to discourage the idea of attaching any importance to obedience to those truths, and that too with the testimonies, (which they do not feel willing to reject) right before them.

In many places we find some who profess to believe the truth, setting themselves up against the teachings of the testimonies, if not in word, at least in their lives. They do not in any wise strive to live up to their holy teachings. We never find them advocating them, but if they do not feel free to publicly oppose them, or to throw in their doubts, they never offer a word in defense of them or their teachings. Notwithstanding the oft-repeated assertion that they do not disbelieve or reject the testimonies, it naturally strikes us that their lives speak forth their unbelief in plain terms. Where we find any life or zeal in such members, their great object seems to be to lead others to the Sabbath alone. We also find some faithful brethren and sisters, who in patience and gentleness try carefully to lead their friends into the whole truth, the testimonies not excepted. They move along carefully, and present such points of truth as they think the individual is able to bear, and cautiously lead the mind from one point of truth to another until they find their friends converted to all points of truth held by us as a people. Does not God look with greater favor upon such children, than those who are filled with doubts, and hold back part of the truth? God desires that his children should become established, and not that they should be so unstable and double-minded. Jas. i, 6, 7.

Either this is God's people, and God's truth, or else it is not. If it is his people, he will not permit them to teach false doctrines, and prosper while doing so. If it is not God's people, we do not wish to be found with them. But if it is God's people, and we believe it is, we want to be found united with them upon every point, all speaking the same things, minding the same things.

How discouraging and disheartening it is to those who love the whole truth, to see those whom they have been trying to lead into the truth, darkened, stumbled and halted by those whom they suppose to be of the same faith, throwing in their doubts upon the teachings of the testimonies, or some other points of truth. We have known persons who have been coming along willingly into all the truth, halted in this manner by some doubting and lukewarm professor of the truth casting in doubts, and they thus left for years, perhaps, to grope their way along in darkness, contending daily with their doubts and fears,—their enjoyment being all gone—they being neither with God's remnant, nor yet against them. How cruel it is to be filled with unbelief. How much injury one can do who doubts these great truths of God, and yet professes to believe them. May God deliver us all, brethren, from Doubting Castle.

I speak thus plainly because I once stood in the position of which I speak, filled with doubts and fears; and oh! the terrible gloom that hung over my mind. There was no enjoyment for me. I therefore know how to sympathize with those who are thus troubled by the evil One. But in the strength of God I arose and shook off my fears. I gave myself no rest, until I became satisfied that the work was of God. I have never dared to permit doubts to enter into my

mind since. I would shake off unbelief, for it dragged me down. When I believed, my soul was filled with light and joy. While in this doubting position I was satisfied that I was incurring the frown of God, for I did not share in his Holy Spirit, and I knew that the brethren were losing confidence in my honesty; for it is in the power of all, in the strength of God to cast unbelief out of the heart. In our stubbornness it is an easy matter for us to steel our hearts against any point, that we will never more permit ourselves to believe. Rigid self-examination may save us from being thus deceived. May God help us to be believing. Brethren, we ought not to oppose the work and counsel of those servants of God whom he has so thoroughly tried, and raised up to lead out in this message. If we would please God, we must not be stubborn against their teachings, but love them for their very work's sake.

"Some have not learned to yield their will to their superiors, and how hard it is for such to bow to their Maker." They manifest the same stubbornness toward the Lord, that they do toward their fellow-creatures. How many mighty men and women have fallen because they have rebelled against the Lord. Many have run well till their wills were crossed, and they would not yield to God and his truth. Doubtless they were blinded to the fact that they were rebelling against God. Perhaps their minds were not raised higher than those who ministered to them in word and doctrine. This was the case with ancient Israel in the days of Moses the servant of God. This was also the case with Israel at subsequent periods in their history.

Brethren, let us be believing, and try and stand in unison with God's remnant people, that when the refreshing comes from the presence of the Lord, we may share in the great blessings. If this is God's truth and people, it will please him to have us believe, (Mark xvi, 16.) that we may have fellowship with them, and he will then be pleased to entrust us with his Holy Spirit. If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. We believe, truly, that we shall all come to the unity of the faith that are saved, and the sooner we lay aside our preconceived views and antipathies, and walk in unison with God's people, the sooner we shall be prepared for our Lord's coming.

Precious moments are now passing, and if we continue in unbelief, we are going back instead of forward. May God help the sincere, that they may keep clear of the unbelief with which Satan desires to fill our minds, and help us all to realize the great responsibility which rests upon us, that we may walk worthy of the vocation wherewith we are called, and share at last in his everlasting kingdom.

ELBRIDGE G. RUST.

Winfield, Mich.

Out off from his Base.

A FORMER resident in B———was on a visit to that place, and had many inquiries to make about his former acquaintances, and especially those with whom he had been associated in efforts to promote the cause of Christ.

"Mr. Shearer is alive and well, I trust," said he.

"Yes, he enjoys very good health."

"He is as active as ever in doing good, I hope."

"Yes, he is as active as ever. It is his nature to be active; but he is cut off from the base of his supplies, I think."

"You don't mean that he has failed in business?"

"No; his property has greatly increased within the last two or three years."

"And his spirituality decreased in proportion—is that what you mean? If so, I am sorry to hear it; he was one of the most zealous and useful men in the township."

"He is a zealous man still, but not as efficient in doing good as he once was. About three years ago he built a large factory, and soon after became connected with a railway. His time thus became greatly occupied, and his mind taken off from spiritual things. He did not neglect the prayer meeting, nor intermit any

of his usual efforts to do good; but there soon came to be less heart in them, as it were. His prayers in the prayer meeting became somewhat formal and his exhortations had less weight. A change has come over him. One can scarcely point out any difference in him, but one feels that there is a difference. I conclude that his extended business has caused him to neglect his closet. That is what I mean by his being cut off from his base of supplies."

"To be thus cut off is fatal to one's efficiency in doing good."

"As fatal as for an army to be cut off from its supplies."

The neglect of prayer is the great cause of unfruitfulness among Christians. This neglect is not always caused by the pressure of business. It is sometimes caused by great activity in doing good. A man became deeply interested in the welfare of sinners. He prayed long and earnestly for a revival. At length the blessing came. He was constantly employed in attending meetings, in visiting from house to house, in counseling the anxious, and in warning the careless. He neglected his closet, and brought leanness upon his soul, even in the midst of sincere efforts to do good to the souls of others.

Slight events have often great influence in causing a neglect of secret prayer. A young man was very regular in his secret devotions, and was remarkable for his consistent piety. A friend, who was not a professor of religion, occupied the same sleeping apartments with him for a few nights. The consequence was a neglect of prayer, which, though it wrought no change visible to others, seriously affected his Christian progress.

The skillful soldier is careful not to allow himself to be cut off from the base of his supplies. The Christian should be still more careful to the same end.

The daring soldier may sometimes cut himself off for a time, in order to make a forced march or perform some great exploit. In this, he may not be imitated by the Christian. He may never intermit prayer in order that he may do some good thing for Christ. He is shorn of all strength to do good when his connection with the throne of grace is interrupted.

—N. Y. Observer.

Missing at the Prayer Meeting.

Ah! and who missed me there? My Saviour, my pastor, and my brethren and sisters in Christ.

And what did they miss? They missed my figure in its usual place, my voice in the sacred song, and the voice of my heart in prayer.

And what did I miss by my absence? I missed the blessing of God, the approbation of my conscience, and the love of Christ's friends.

And why was I missing at the prayer-meeting? I forgot the hour, and was too far away in body and heart to reach there.

My dear reader, if we love the communion of the saints, if we love the souls of sinners, if we love our own souls, let us never be missing at the prayer-meeting again.

EVERY STROKE COUNTS.—The way either to do good or to be good in this world is not to be weary in well-doing. The slightest particulars are important. Every stroke counts. We do one duty, and that opens the way to another, and that still to another, and so on from step to step, till a substantial character is formed. The slight additions that are made from day to day are hardly perceptible; but in the end, the separate blocks have reared the mighty pyramid. If we wait till we can execute some great deed, and become saints and heroes in a day, we may waste life in vain expectations, and suffer bankruptcy of character at last. The full-stored hive of honey is not the spoil of one flower alone, but of many. So must some good be attained every day, some new truth learned, some vigorous resolution made, and some old one repaired. Until we are faithful up to the full mark of our ability we never can tell how much we lose even by one failure in duty, one slight deviation from the bright and shining way of moral rectitude and holiness.

The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, JULY 10, 1866.

URIAH SMITH, EDITOR.

The Goal and Climax of Error.

IN modern Spiritualism may be found almost every error and falsehood ripened and perfected. For six thousand years Satan has been studiously and laboriously engaged in perfecting his scheme to bring all men to believe the great lie which he uttered in Eden—that man is immortal independent of his Maker, that the threatening of death against sin cannot be executed, because the germ of a god is in man himself; and that it was only necessary for our first parents to disobey God, and defy his power, in order to develop this germ and bring it to maturity. "Ye shall not surely die," said the serpent to the woman, "Ye shall be as gods." On this passage Dr. Adam Clarke comments as follows: "The tempter through the *nachash*, insinuates the impossibility of her dying, as if he had said, God has created thee immortal, thy death therefore is impossible; and God knows this, for as thou livest by the tree of life, so shalt thou get increase of wisdom by the tree of knowledge."

And though death actually entered into the world by sin, yet Satan succeeded in persuading first the heathen world that death was not a reality, but that the soul is immortal, being an emanation from God, and consequently a little god itself. The ancient men of God who spoke as they were moved by the Holy Spirit, decidedly opposed this doctrine, declaring positively that men die in the same manner as the brutes, that they all, men and beasts, have one breath or spirit, that the dead know not anything, and that there is no remembrance of God in death, and no work, nor device, nor wisdom, nor knowledge in Sheol—the receptacle of all the dead. While these sacred writers were believed, the Devil's primary doctrine could get no foothold in the church.

But when the great apostasy was developed—the "abomination of desolation," the "man of sin" sitting in the temple of God—when Paganism was baptized into the Christian name, it became necessary, in order, as Luther says, "to make the pope's pot boil," to make the immortality of the soul a Christian doctrine, since without it, purgatory, the source of so vast a revenue to the church, could not exist. Hence these heretofore Pagan doctrines must be adopted by the church together. The result is, the Christian world are prepared, by this false teaching, to be easily ensnared by the last great effort of the Devil to sustain his first lie, and are ripe for the reception of Spiritualism, which professes to demonstrate the immortality of the soul, independent of, and in opposition to the Bible, and God its author.

The immortality of man by nature is the leading doctrine of the Devil, and Spiritualism is the goal to which it naturally leads. This *ism* is the climax of Satan's plan, the key-stone of the structure he has been six thousand years in building.

This is the leading doctrine—the first announced—but not all. It is curious to see how almost every error that has crept into the church, harmonizes with this, and tends to the same result. It shows not only that Satan has been busy, but that he has worked with a view to the grand consummation of his one great plan—to enclose the world in the net of Spiritualism, and lead men to a decided position against God and the Bible.

Death entered into the world by sin; and while Satan declares that there is no death, he must take the ground also that there is no sin. Spiritualism says, "Spiritually and divinely considered there is no sin." The existence of sin would show the existence of a law, of which sin is the transgression. Hence if the law of God can be destroyed, there will be no sin, and if no sin, no death—no punishment of sin. The Antinomian views of professed Christians, have paved the way for this consummation of Spiritualism. By the deceptive workings of the "mystery of iniquity,"

which developed the "man of sin," the Sabbath of God's law was set aside, and the Pagan Sunday, a child of idolatry and of the Devil, was foisted into its place, baptized and christened, the Christian Sabbath. To account for this change, it became necessary to show that the original Sabbath had been abolished. This could not be done, unless it could be shown that the fourth commandment had expired; for it still says, "The seventh day is the Sabbath of the Lord thy God." And there being no Bible proof that the fourth commandment is abolished, unless the whole code of ten commandments is dead, this position has been fearlessly and shamelessly taken, by men professing the religion of the Bible. The grand result is found in Spiritualism, which teaches that "Good men need no laws, and laws will do bad or ignorant men no good." "True knowledge removeth all laws from power, by placing the spirit of man above it." (I am not responsible for the grammar.) How well this chimes with the doctrine that since the first advent we are under grace; and that the Christian needs no law to restrain him. The whole law-changing and law-abolishing system, reaches its goal and culminating point in Spiritualism.

The false doctrine of the conversion of the world, a doctrine that has acquired such popularity in its short life of about two hundred years, has done its part in preparing the way for Spiritualism to convert the mass of men to the Devil. And those who will have it that the world is to be converted before the advent, will be obliged to accept of Spiritualism as the converting power.

Again, the doctrine of the spiritual coming and reign of Christ, taught by those who do not wish him to come literally, according to his word, has called men's minds to look for a mysterious something, which looking will only meet its expectation in Spiritualism. The men of this generation have rejected the truth of the literal advent of Christ at hand, of which the word testifies so clearly—they have said, We will not have the same literal Jesus to reign over us. We will have a *spiritual* reign for a thousand years first. On the strength of this popular delusion, the leaders of nominal Christianity rejected the Advent doctrine in 1844, as the Jewish church rejected Jesus in his first advent; and they had scarcely got their heel upon the neck of Adventism, in triumph over its supposed failure, ere modern Spiritualism came up, crying, Lo, here! Behold the spiritual coming and reign! The "christ of the last dispensation" are here, and the grand spiritual era has commenced.

Spiritualism is indeed a "strong delusion;" and it is strengthened and upheld by the false doctrines of which we have been speaking. The way has been graded, and the rails have been laid by the professed church, over which the Devil is now driving the engine of Spiritualism, propelled by hatred to God and the Bible. And yet many who do not as yet accept of Spiritualism, are still with their might driving the spikes to fasten the rails upon which this engine is running, swifter than the lightning trains of our day. Can they not see the goal to which their teachings are leading men? Why will they not turn from these popular fables to the Bible as it is? It is time for men who would be on the side of revealed truth, to take their position.

R. F. COTTRILL.

Report from Bro. Loughborough.

BRO. WHITE: For about the period of nine months I have reported no labors through the Review, for the simple reason that I have been detained by affliction from laboring in the cause I love. But in the good providence of God, I again begin reports of labor. And I trust one feature of my reports in the past will not be found in those of future labors; that is, I do not intend to do two weeks' labor in one. The principal cause of my affliction for the past year has been over-labor; but I trust nine months' deprivation of the privilege of laboring in the field is sufficient to teach me the lesson of carefully and judiciously applying my strength so that I may not exhaust, but build up my energies, and lay in store strength for future time.

My report will commence with that precious season of fasting and prayer which we enjoyed in Battle Creek. It was indeed a time long to be remembered by us on

account of the evident tokens of God's presence with us. Those four days were days of labor with me, as I took quite an active part in the prayer and social meetings, as well as trying to preach once. Yet I felt refreshed, and believe it was the beginning of better days to God's people. It seems by the reports made, that it was the same precious season, everywhere it was observed. May we not expect a reviving. Our God is a prayer-answering God, and we had evident tokens that he heard our petitions.

The week of the General Conference and the week following were also busy times, as this was a Conference in which at least one-third more business was done than we had attended to in any previous Conference. Yet in the transaction of this amount of business not a jarring note was heard. The meeting-house enterprise, and the Health Institute &c., in addition to the yearly labor attending Conference, made plenty of care and thought for ministers and committees. But we felt indeed the approving smile of God upon us as we came to the conclusions since made public in relation to these various enterprises, and we believe firmly that God is still leading out his people. May we all make rapid strides in walking in the way his Spirit leads.

June 5th, in company with Bro. D. T. and A. C. Bourdeau, I left Battle Creek, for the Iowa State Conference. Traveled 423 miles by rail-road to Washington, Iowa, where we arrived on the 6th, and shared for the night the hospitalities of Bro. Kilgore, and the morning of the 7th, Bro. Nicola conveyed us ten miles to his residence at Pilot Grove. The Conference convened, as appointed in Review, on the morning of June 8th. Quite a large delegation being present from most of the churches in the State. The letters and testimonies from the various churches showed that although there had been some discouraging things transpiring in Iowa the year past, yet they were determined to press forward and rise with God's people, and so far as opinions were expressed, the spirit of Caleb and Joshua was there and not one of rebellion.

Quite a large amount of business was done at this Conference which all moved off with the utmost harmony and pleasantness.

Owing to the feebleness and weariness of the ministers present only four discourses were preached. Two by Bro. D. T. Bourdeau, one by Bro. A. C. Bourdeau, and one by the writer. Two excellent social meetings were held, in which nearly every one of the large company of brethren and sisters present took part. Many of them made reference to the state of feeling they had when they came to Conference in June last, and the contrast in their feelings now. They seemed to acknowledge the hand of God in that meeting, and praised his name for the work there wrought. It seemed to be the conviction of many of the leading brethren, that notwithstanding the numbers in Iowa had been a little lessened since last year, yet the cause as a whole was in a better condition, and standing on a better basis than it had been for two years. In the closing business session of the Conference there was discussed the propriety of having—after the hurry of harvest is over, about the 20th of August—a grand rally of the Sabbath-keepers of Iowa for a five days' meeting for prayer, social worship, and preaching. A sort of feast of tabernacles, as has been suggested several times by Bro. White in the Review. The plan was heartily approved of by those present, and it was decided to have such a gathering at some central point.

It is designed that the brethren who come, shall come, as much as possible prepared to take care of themselves. Some will probably bring tents with them. The meeting tent can be pitched, and as the meeting will probably be held near some small church, sisters could lodge in the houses and brethren in the tents and barns. The definite time and place of this gathering is yet to be decided upon. Such a meeting rightly conducted, we have no doubt will be a source of great good to God's people, and to their children, and their friends who may wish to learn the truth, and whom they may induce to come with them.

J. N. LOUGHBOROUGH.

Waukon, Iowa, June, 1866.

Industry need not wish.

Report from the Ohio Tent.

Prosperity, peace, and much joy attends us in the beginning of our labors with the tent in this State. We are located in the beautiful village of Bellville, containing between eight hundred and a thousand inhabitants. We have abundant evidence that we were directed here by the especial providence of God.

While we were at Lovett's Grove, a special meeting was called to ascertain the minds of the brethren from different parts of the State, with reference to where the tent should go, and without a dissenting voice all were in favor of the vicinity of Mansfield. Accordingly we felt it safe to ship our tent to that place. We came on and spent nearly a week in looking about, and decided that Bellville was the place for the tent. Every thing has turned in our favor thus far. On application to the proper authorities of the place for the privilege of pitching our tent, they voluntarily gave us the following

"PERMIT."

"Permission is hereby granted to I. D. Van Horn, preacher of the gospel, to erect a tent on the Public Square, in this village of Bellville, Richland Co., Ohio, to be used as a chapel or place of worship. This permit to be and remain in full force so long as proper quiet and decorum shall be maintained thereabout, or until recalled by the proper authority. Given under my hand this 20th day of June, A. D. 1866.

"J. G. BARNEY, Mayor."

With the way thus open before us we commenced our meeting Thursday evening, June 21st, and have continued to the present. We have given fifteen lectures, during which the people have manifested an increasing interest. Our congregations range from two hundred to six hundred. We have introduced the Sabbath question, which is causing quite a stir among the people, but a good many are favorably impressed with regard to it.

It has not been my privilege to witness such eagerness to read and investigate the different points of truth as I have found in this place. Eight days have passed since we began to offer our publications, and already \$24.00 worth have been taken. The good Spirit of the Lord is with us in speaking forth his word, and a good degree of freedom is felt in every meeting. We expect to meet with trials before we get through, but we will trust in God who is a present help in time of need. At present we are greatly encouraged and feel willing to labor on in the good work of the Lord. Brethren pray for us.

I. D. VAN HORN,
R. J. LAWRENCE.

Bellville, O., June 3, 1866.

Report from Bro. Bates.

BRO. WHITE: Bro. Hough met me with his team at Pontiac, and took me to his home in Rochester, and thence to Oakland, where I held five interesting meetings on Sabbath and first-day, June 9 and 10. The church were laboring to have things straight in their midst. The Lord give them the spirit of wisdom to judge, and do righteously is my prayer.

Bro. Conant with his team took me to Memphis, where from June 15 to 17, I held eight profitable meetings. The brethren and sisters were much strengthened and encouraged to go forward. I think that Bro. H. S. Gurney's voluntary and increasing labors for the spiritual condition and welfare of this church are being more and more appreciated by his brethren.

BRO. WAKELING and Dixon, brought me on my way from Memphis to Lapeer, where from the 22d to the 24th, I held eight meetings. On the Sabbath the rain prevented many from attending; but on Sunday, day and evening, I had good congregations and attentive hearers. I trust that some good will result from the series of meetings held here.

At Oakland, Memphis and Lapeer, I visited the brethren and prayed with many of them. They feel desirous to live and overcome. Many of them are getting more deeply interested in the health reform, and Health Institution, all of which undoubtedly will progress with the third message.

The fearful tornado which passed over us the day

after the meetings here, unroofed buildings in Lapeer, twisted off, and uprooted many trees. Many lay in our pathway and by the fences as we passed in the stage the following day to Flint to connect for this place. I was speaking of these occurrences in Flint, when one gentleman present stated that a few miles from F. every tree but five, in one forty-acre uncleared lot, was thrown down. While waiting for the cars in Flint yesterday, I had the pleasure of renewing my acquaintance and dining with Hon. W. H. Crapo, governor of Michigan. I came here to-day.

JOSEPH BATES.

Tuscola, Mich.

Present Truth.

MANY scorn the idea of present truth in spiritual things. They argue that there is no such thing as a present truth, but all truth is equally applicable, and that the great leading truths of the Bible are all as prominent relatively to each other at one time as another.

In temporal things they reason differently. In spring, the farmer sows and plants the seed, and in autumn he harvests the crop. There is summer work, and winter work. There is employment for every day and season; and no man would think of persuading the husbandman to sow his wheat in June, or to reap the crop in January; neither would he prepare his winter's wood in July, or gather winter fruits in May. To everything there is a time and a season, says the man of the world.

The merchant in like manner provides himself with goods for the season; and his shelves tell plainly to all of approaching frosts, and wintry storms, or of coming summer in its mildness and beauty.

Why not so in spiritual things? Shall not the household steward prepare meat in due season? Shall he not provide proper food for the household? Shall he not have regard to the time and circumstances?

At different periods in the world's history different errors hold the sway, and truth must, at each period, draw from the armory of Heaven armor suitable for the warfare; and for the nourishment of the church suitable food must be provided, as different circumstances demand.

In the time of the Reformation, the world had been deluded by a church, which made salvation attainable through set forms and ceremonies; and faith had been either forgotten or overlooked. The times called for reformers who would show the necessity of faith, without which all outward forms are dead and lifeless. Such reformers arose, and a great work was effected. That doctrine of faith has been preached and owned of God. Within the last century the same doctrine of faith as essential to salvation has been carried to such an extreme that the commands of God are some of them entirely overlooked and forgotten, just as faith had been ignored by the papal church previous to the Reformation. And what is most painful to think of, the Protestant churches are now carrying out their ideas of faith, to the destruction of morality, just as Rome urged her forms to the destruction of faith, and the vitality of Christianity.

Now reformers who urge works, and the keeping of the commandments of God, are at work in harmony with Luther, who urged faith as a great requisite to Christianity. Why? Because he combatted one error; but our reformers are with Luther, for they have, too, the faith of Jesus. Were those reformers of the sixteenth century now on the stage of action, they would help to repair the gaps which error has made since they labored in behalf of truth, three hundred years ago. They would preach truths applicable to the wants of the present age.

J. CLARKE.

It is not what people eat, but what they digest, that makes them strong. It is not what they gain, but what they save, that makes them rich. It is not what they read, but what they remember, that makes them learned. It is not what they profess but what they practice, that makes them righteous. These are plain and very important truths, too little heeded by gluttons, spendthrifts, bookworms and hypocrites.

Out of Place.

THERE are many things which are very good and even pleasant, when in the right place, but out of place they are disagreeable. "A place for everything, and everything in its place," is a motto that cannot be too well heeded.

That a crying child in meeting is entirely out of place, I regard as being a self-evident truth. Who that has ever witnessed the scene, will not agree with me? Its shrill cry can be heard above the speaker's loudest note. He may speak loud and still more loudly, he may use his most attracting gestures, he may exert every nerve, to attract the attention of his hearers, but all in vain. You will still see half, or two-thirds of the faces turned toward the crying child. If the speaker thinks he has gained the attention of any, he will soon be undeceived by seeing them turn around every few minutes to see if the youngster's strength is not about exhausted! Alas! they generally look in vain. When I am speaking, it is out of the question for me to keep my thoughts together, or to know what I am saying, if there is a crying child before me. Or if I am trying to listen to another, I lose about all they say. I think that this is the general experience of all. The child should at once be taken from the meeting. A crying baby will kill a social meeting as quick as water will a fire.

But says one, "The poor woman wants to go to meeting as well as others, and she can not go without taking her baby." Well how much good does the poor woman get from the meeting when her child is crying and she is exerting all her strength and genius to keep it still? If she hears one word in ten she does well, or if she can repeat the text when she gets home it is because it was read before the child began to screech. Peaceable, quiet children do not disturb their mothers, the speaker, nor the congregation. Such we love to see in meeting.

Dogs in meeting are also entirely out of place. I have often seen the worship of God disturbed by the growling, and even fighting, of dogs right in the house. Persons will bring their dogs with them into the house of God as complacently as though it was the proper place for them. If they disturb the meeting, their masters are the last ones to stop them.

This is not only out of place, but a manifest piece of ill manners. We have not the least hope of converting the dogs, and we sometimes despair of their masters who have so little sense of right and wrong as to bring their dogs into the house of God.

D. M. CANRIGHT.

Lockport, N. Y.

Meetings on the Frontier.

HAVING labored with my hands several months much to the improvement of my health, and with my earnings being enabled to purchase a serviceable outfit for traveling, the way seemed thus providentially opened for me to comply with the request of the Conference Committee to visit and hold meetings with the brethren of Blue Earth and Faribault counties, Minn., and to resume the work that by reason of sickness and the want of a team, I had up to this time been kept from pursuing.

I remained with them over four Sabbaths, holding twenty-seven very interesting meetings, visiting the brethren, and laboring with my hands. The brethren and sisters manifested a determination to stir themselves up to take hold upon the Lord. Several of our meetings were unusually interesting. Deep, melting joy, and the voice of praise and thanksgiving, prevailed. Numbers expressed themselves as never having before attended such good meetings. Others declared their astonishment at the misrepresentations that were circulated against us, saying they had been warned against coming to our meetings, as we did not preach up conversion, the new birth, and gospel, practical religion. Some five or six took a decided stand upon the truth, declaring they meant to go with the commandment-keeping remnant to the kingdom. Others are inquiring the way.

There is an interesting field for labor in those regions, and we believe the scattered representatives of

present truth have a mind to let their light shine in such a manner that others may see their good works. If this principle is maintained, dear brethren, the truth of inspiration is pledged for encouraging results. I am now at home for a few days, to do some necessary work, and then go to our Conference.

F. W. MORSE.

The Overcomer.

How often have I been cheered and encouraged as I have read the sweet and precious promises made to those that will overcome; and often has the inquiry arisen in my mind, Shall I be an overcomer? Shall I be among that radiant throng that come singing up the golden streets of the New Jerusalem, clothed in shining garments, with glittering crowns upon their heads, waving their palms of victory, as with one united voice, they sing unto Him that hath loved us, and washed us from our sins in his own blood, to him be glory forever and ever?

Then I hear a voice whispering in my ear, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of Heaven from my God, and I will write upon him my new name." Oh, to be a pillar in that beautiful temple which is garnished all over with the diamonds and gems of love! How enrapturing the thought! The prospect how bright, how glorious! While contemplating the glories that await those that will overcome, I am often led to exclaim, I must be an overcomer.

"I must be there, I must be there,
And in those glories have a share;
Farewell, farewell, vain world, good-bye,
For Heaven, I long, I pant, I sigh."

The invitation is extended to all. Whosoever will let him come. Oh, who would refuse to listen to the cheering words of our blessed Saviour, Him that overcometh will I grant to sit with me in my throne even as I also overcame and am set down with my Father in his throne.

The question is often asked, How shall I be an overcomer? We may overcome by the blood of the Lamb and the word of our testimony. We must forsake the vain allurements of this world, and walk in the narrow way that our Saviour has marked out for his meek and humble followers. Though the way is narrow, it is a bright and shining way, and leads to a glorious immortality beyond this vale of tears.

O ye weary, way-worn pilgrims who are coming up out of great tribulation, the Lord your God will wipe away all tears from your eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the inhabitants of that radiant clime shall never more say, I am sick. Soon our blest Saviour will come to gather his faithful ones home, where we shall dwell with the King in his beauty. We shall drink of the streams that make glad the city of our God, and shall eat of the fruits of life's fair tree, and forever bask in the smiles of our lovely Saviour. Oh let us lift up our heads and rejoice for our redemption draweth nigh.

"Signs are fulfilling,
Earth's pillars groan."

These are perilous times. What we do must be done quickly. Oh let us accept the offers of salvation before it is too late. The Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst, come; and whosoever will let him take of the water of life freely. And he that overcometh shall not be hurt of the second death.

L. E. MILLNE.

Shabbona, Ill.

"TRUE religion is to know God's character, and love it; to know God's will, and do it; to know God's designs, and have fellowship with him in them; rejoicing in hope of their fulfillment, desiring to be his instrument in accomplishing them;—this is the sum and substance of religion."

Lines to the Advent Review.

SPEED ON, thou messenger of light!
Dear friend of those who love
The law of God, that rule of right,
That's given from above.

The patience of the saints declare,
The time in which they live,
That they with fortitude may bear
Their trials sore that grieve.

Give strength to every child of grace,
Give strength as well as cheer,
Give strength to those who love the face
Of Him they know so near.

Give wisdom too, and counsel kind,
To those who will receive
The truths that on thy page they find;
And comfort those that grieve.

Arouse the sinner to his state,
The slow, to active pace,
The cold to warmth, and ere too late,
Wake him that sleeps to grace.

Thy mission here will soon be o'er,
Thy task will soon be done,
Give every reader of thy lore,
To feel thy work is on.

May they to whom the task is given,
To fill thy page with light,
Be guided by the fear of Heaven,
In standing for the right.

May never slurs, nor anger, mar
The record thou should'st show;
But truth and kindness beaming far,
From all thy pages glow.

E. VANDEUSEN.

Vergennes, Mich.

Destitution at the South.

—, VA., THURSDAY, MAY 10, 1866.

Situated as you are you have no adequate idea of the extreme destitution prevailing in Virginia, and it is said to be less here than in the more Southern States. *If ever a people were punished for their acts, surely the Southern people have been, and the end is not yet.* We have lost our friends on the battle field and from disease; we have had our property destroyed, and every industrial interest of the country completely annihilated. As for my individual interest, the loss of my negroes, except as property, affects me but little; but in the aggregate the loss has beggared the South. I do not expect to live to see an approach to a renewal of our former prosperity. Not only on this account, but the violent disruption of the whole social fabric, followed as it has been, and will indefinitely be, by political agitation, *will prevent for many years anything like the calmness and quiet so necessary to restore the disjointed and broken machinery of industry and enterprise.* Laying aside the money question of the value of the dozen or fifteen negroes I have lost, more than half of whom have absolutely perished from excess of freedom, I am better off without them. But as it is, I am about the poorest man who claims to be a gentleman, that you can possibly know.

"You cannot conceive of the destitution of the poor whites here. The men returned from the war too late last season to make much bread for this year. So they are now utterly destitute. *I do not doubt that in this district at least two hundred children must die within a month, of actual starvation.* Corn is two dollars a bushel and flour twenty dollars a barrel. Those who have will sell only for cash, which these poor wretches have not. I was in the upper part of the State the other day, when an actual "bread riot" took place. Some fifteen men, whose families were starving, resolved to take corn from the crib of a rich neighbor near the home of J. C. Calhoun. He armed some forty of his negroes and a few white men, captured the ring-leader, and he was carried to jail. The citizens then interceded for him, and he was released. I had known the man in the army. As he was going away he saw me and said, "What am I to do? I am now going home to my family and *they have not had a mouthful to eat for thirty-six hours.*"—From Boston Journal.

Rest for the Weary.

How cheering to the toiling pilgrim, is the assurance that there is rest for the weary; that the time is soon coming when the wicked will cease from troubling and the weary ones enjoy a long and peaceful rest. How often when we are weary with our warfare against sin, or when the friends whom we loved have forsaken us, do we long for our eternal home. When we are reviled by our enemies, and we find the straight and narrow path a thorny one for our feet; when our burdens seem greater than we can bear, then we look forward by faith to Heaven and immortal glory, and are strengthened to exclaim, "Thy will, not mine, O God, be done;" and we are willing to count all things as loss for Christ.

If our cup be very bitter, let us remember that we are following in the path of our divine Master. He was a man of sorrows, and acquainted with grief. Isa. liii, 8. Do the thick clouds darken our pathway or the rude storms of adversity beat heavily against us? It is no evidence that we are forsaken of God. The furnace of affliction may be necessary to consume the dross. Perhaps like Jesus we are to become perfect through suffering.

"Faithful then, oh, be but faithful,
Kiss the chastening rod,
Firm believing on the promise
Of the eternal God."

Let us then endure joyfully the crosses that fall to our lot, believing that those light afflictions shall work out for us a far more exceeding and eternal weight of glory. When we think of the glory shortly to be revealed when the Lord shall descend from heaven, how small and trifling our troubles appear, and how soon we shall forget all our trials and hardships, our weepings and our sufferings, when the redeemed of the Lord shall return and come with singing unto Zion with everlasting joy upon their heads. Isa. li, 11. May the Lord help us to be living witnesses for the truth, and at the last day to make a part of that glorified company having robes of righteousness.

L. D. SANTEE.

Gridley, McLean Co., Ill.

One Word.

To those of like faith I would say, that the truth is precious to my soul. Last Sabbath was a time long to be remembered by a little company of ten believers at Anamosa, Iowa, in consequence of the outpouring of God's holy Spirit. We met according to appointment during the week at one o'clock, but did not seem to prevail with God. How could we when there was so much to separate us from him? Humble confessions were made, and we were brought into nearness to God, and Jesus did truly sup with us. I realize we are amid the perils of the last days, and in order to prevail with God we must have clean hands and a pure heart. My determination is to try to do my work faithfully, and be ready when Jesus comes. I have no sympathy with the rebellion in Iowa.

WM. V. FIELD.

Reformation vs. Apostasy.

THERE is quite a difference between taking an advance step and a retrograde one. There is quite a difference between stepping out upon principles which elevate the character, purify the life, and unite the body; and those which ultimately lead to confusion, destruction, and a retrograde in the divine life. There is quite a difference between taking an advanced position on some truth, and merely renouncing a former position. It makes a great difference in my estimation whether the leaders of a faction succeed in gathering the spiritual members of the flock, or whether they go around and pick up the fanatics and rebellious, unteachable spirits which hang about the suburbs of Zion.

It is to be presumed that a come-outer comes out from something, and comes out to something. It is to be presumed that they come out from a corrupt church and form themselves into a purer church.

How is it with a certain faction at the present time who have come out from Seventh-day Adventists? Have they embraced truths more precious than those they have renounced? Have they stepped out on principles more elevating and purifying? Are they more temperate in the use of stimulants, more plain in dress, less conformed to the world than before; or are they gradually returning to excesses condemned by S. D. Adventists? *Which way are they going?* Let every one who is on "the fence" ponder well this question before taking the final leap. D. HILDRETH.

Telling Secrets.

I MUST relate my first and last experiments in training my oldest boy to keep family secrets. He was a chatterbox, and as he often visited among strangers without me, I was fearful he would tell more than he should. So taking him on my knee I said:

"My dear, you must never tell anything we say, or let out any plans to any one—especially to Mrs. Jones."

His quick mind comprehended me in an instant, and with a very confirmed look, he promised obedience. A few days after, he entered my room with an air of triumph and said:

"Mamma, I minded you. Mrs. Jones asked me when you were going to New York, and I said, 'I can't tell you; for my mamma don't wish you to know any of her plans?'"

In my consternation I was tempted to reprove the innocent boy, but, upon a moment's thought, I let the matter pass, knowing that it could not be explained or extenuated, and preferring to lose the friendship of Mrs. Jones rather than sully his pure, trusting spirit with a lesson of worldly policy.

When his young brother, a more quiet boy, but equally fond of visiting, and a great pet and darling with all who knew him, became old enough to betray family secrets, I gave him no caution, but trusted to his common sense. One day, on returning from an errand at a neighboring house, he stood awhile absorbed in thought, and then said:

"Mamma, what shall I say when people ask me, 'What is your mother doing?' and 'What did you have for dinner?'"

"What did you say, my dear?" said I.

"Why," said he, looking bashfully aside, I said, "I guess it is time for me to go."

HEAR the story of the child which went forth into the mountain ravine. While the child wandered there, he called aloud to break the loneliness, and heard a voice which called to him in the same tone. He called again, and, as he thought, the voice mocked him. Flushed with anger, he rushed to find the boy who had insulted him, but could find none. He then called out to him in anger, and with abusive epithets—all of which were faithfully returned to him. Choking with rage, the child ran to his mother, and complained that a boy in the woods had abused and insulted him with many vile words. But the mother took the child by the hand, and said: "My child, these names were but the echoes of thine own voice. Whatever thou didst call was returned to thee from the hill-side. Hadst thou called out pleasant words, pleasant words had returned to thee. Let this be thy lesson through life. The world will be the echo of thine own spirit. Treat thy fellows with unkindness, and they will answer with unkindness; with love, and thou shalt have love. Send forth sunshine from thy spirit, and thou shalt never have a clouded day; carry about a vindictive spirit, and even in the flowers shall lurk curses. Thou shalt receive even what thou givest, and that alone." Always, said the speaker, is that child in the mountain passes—and every man and every woman is that child.

BULWER, the novelist, in a letter to a gentleman of Boston, said: "I have closed my career as a writer of fiction. I am gloomy and unhappy. I have exhausted the powers of life, chasing pleasure where it is not to be found."

Diligence is the mother of good luck.

Heaven's Right Side.

Thoughts suggested by the remark of the little Swedish girl, who when contemplating the glories of the starry skies, exclaimed, "If the *wrong* side of Heaven be so glorious, what must the *right* side be!" Review, Vol. xxvii, No. 17.

In fancy now I see that child with eyes upraised to Heaven,

Her sunny tresses gently swayed by passing breeze of even;

Those tiny, dimpled hands are clasped in ravishing delight,

And then I hear her clear, sweet voice, rise on the air of night:

"If Heaven's wrong side so glorious is, what must the right side be?"

Sweet little one, a vision bright thou hast conveyed to me.

I turn my eyes to Heaven above, and what do I behold?

An ocean of blue ether fair, bedecked with stars untold.

Oh, never can artistic skill a scene so grand portray, And poet's pen can ne'er describe the beauteous sky's array;

And as I gaze upon this scene, and think of Heaven's "right side,"

Which ne'er to sin has been so near; where love and truth abide,

Where beauty in its fullness dwells and purity doth reign,

Her simple thought I would adopt, and with her would exclaim,

If Heaven's wrong side such glories rare, doth to our eyes display,

The exceeding glories of the right, what language can portray!

M. J. COTTRELL.

Mill Grove, N. Y.

Saving a Soul From Death.

"O, if one soul from Anworth
Meet me at God's right hand,
My heaven will be two heavens
In Immanuel's land!"

Thus exclaims the sainted Rutherford; and thus may every one, who labors to win souls, look forward with the hope of redoubled joy at meeting them in Heaven.

Next to the joy of meeting our dear Redeemer, will be the unspeakable delight of meeting some shining one at the pearly gate awaiting our arrival, who shall take us by the hand and say, "By God's blessing, you saved my soul from death. Next to Jesus I owe this blessed state to you. I will be an everlasting remembrancer of your kind Christian faithfulness while on earth."

Christian friends, would not such a meeting, and such a greeting make your Heaven

Two Heavens

In Immanuel's land?

Have you any reason to expect such a greeting? How will you feel to behold others thus welcomed, and yourself passed by—not a single soul amid the hosts of Heaven to thank you for friendly interest and efforts for its salvation? Ponder this while you have opportunity to "save a soul from death."

A Tender Reproof.

A VERY little boy had one day done wrong, and was sent, after parental correction, to ask in secret the forgiveness of his heavenly Father. His offense had been passion. Anxious to hear what he would say, his mother followed him to his room. In lisping accents she heard him ask to be made better, never to be angry again; and then with childlike simplicity he added, "Lord, make ma's temper better too."

Usefulness.

AN eminent Scotch Divine (Rev. Ralph Erskine) visiting a poor crippled woman, she thus addressed him: "O, sir, I am just lying here, a poor useless creature."

"Think you so?" said the minister.

"I think," added she "that if I were away to Heaven I should be of some use to glorify God without sin."

"Indeed," replied the good man, "I think you are glorifying God now, by resignation and submission to his will, and that in the face of many difficulties and

under many distresses. In Heaven the saints have not your burdens to groan under. Your praise, burdened as you are, is more wonderful to me, and, I trust acceptable to God."

The great secret of Christian usefulness is to be awake to opportunities, and intent on doing what we can, rather than bemoaning that it is in our power to do so little; and in this respect, he who faithfully improves the one talent, bids fair to be intrusted with the five or ten.

As numbers are concerned, a meeting for prayer may be small; but there can be no such thing as a small prayer-meeting. "Where two or three are gathered together, there am I!"

Extracts from Letters.

Bro. A. D. Farrar writes from Aurora Center: When I started out on the Christian voyage, I did not fully realize the dangers that beset the pilgrim on every hand; and oh how oft has my frail bark been nearly wrecked on many a hidden snare. But he who doeth all things well, has guided me safely through all dangers thus far. And though trials and afflictions beset me on every hand, it will only serve to humble, purify, and make me better in the end. My faith grows stronger in God. I believe he is able and willing to bring me off conqueror, weak and frail as I am. I feel to put my trust in him, and hope one day to be an heir of that kingdom, where we shall "see as we are seen, and know as we are known." Let us endure a little longer. If we suffer with Christ, we shall also reign with him.

Bro. W. Cheever writes: I feel that if I can contribute no more to the cause of Christ than to help sustain the papers, I must do that; for I should get very hungry for spiritual food if I could not have them to read. My heart swells with joy in view of the goodness of God to me in showing me the present truth, and inclining me to obey it. I have been a professor for many years, but I have never enjoyed myself near so well as I have since I embraced the Sabbath, and the Advent faith in full. The visions I esteem as a great gift in the church. I feel thankful for the health reform; also for the resolutions adopted by the Gen. Conference, on dress. By the assisting grace of God I mean to live up to all the light I receive.

Sister G. W. Pierce writes from Warsaw, Ind.: Although alone here, I am striving to lead a life of self-denial, and to overcome everything that is wrong. I like those plain words on dress. I hope that every Seventh-day Adventist will individually consider his or her duty in the matter. Let us as individuals show our love for the truth and its teachings. You may, like me, be alone in the community, and feel that you will often be wounded. But never fear. If we have wounds they will tell to our account if faithful unto the end. May the Lord help us to overcome, and let our light shine; and may the light that is in us never become darkness.

Bro. G. F. Evens writes from Spring Mills, N. Y.: There are quite a number here who seem anxious to hear preaching on the subject of our hope; and I believe if some one of God's messengers would come and labor here, that good would be accomplished. Cannot Bro. Cottrell or Bro. Fuller come? We will do what we can for the support of the truth.

Bro. W. T. Hinton writes from Toledo, Iowa: Dear brethren, as my heart has been made glad so many times by the return of our paper, bearing your stirring letters, I thought perhaps some might be cheered by a few words from me.

My heart rejoices that I can say I still have a hope in the blessed Saviour. I am trying still to press my way on through trials and difficulties, to the heavenly land. I have no opportunities for meeting with any of like faith. My heart longs for the time when I can have the Heaven-bought privilege of meeting with God's people. That my brethren may know how I stand, I would say that I have no heart or sympathy with those in this State, who are engaged in the work of trying to tear down our faith. I do not wish to be of those that draw back.

Obituary Notices.

DIED in Mannsville, N. Y., June 4, 1866, of inflammation of the lungs, William H., youngest son of Wm. H. (deceased,) and Polly A. Brigham, aged 5 months. Thus father and son, companion and lovely babe, sleep side by side.

A discourse by the writer from the following words: "Is it well with the child? It is well."

C. O. TAYLOR.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, JULY 10, 1886.

YESTERDAY, the 7th inst., was a profitable and interesting season to the church in Battle Creek. Not to enter into an extensive notice of the meeting, for which we have not space this week, we will just mention that which will be of special interest to brethren abroad, namely, that Bro. White favored us with remarks of about three-quarters of an hour in length, on Isa. xxi, 11, 12: "Watchman, what of the night?" And "the watchman said, The morning cometh, and also the night." In a forcible manner he set forth the duty and course of the true watchman on the walls of Zion, and the position of those who have the interest of the cause at heart, in contrast with those to whom the truth and its progress is but a secondary matter; dwelling also upon the dark night in which the present truth is shrouded, and the difficulties against which it has struggled, up to the present time, and the glorious morning of triumph and victory that awaits it and the people of God just in the future. Sister White followed with remarks full, as usual, of earnest exhortation for a higher standard in the divine life. Those who have been hoping for a visit from Bro. and sister White, will be glad to see that they are beginning to get out again, as indicated in the appointment in this number for Windsor.

The Health-Reform Institute.

We are happy to acknowledge this week, an addition of two thousand dollars to the subscriptions of stock in this enterprise. The Health Institution is now a fixed fact. A site of over five acres in the highest and most beautiful part of this city, has been purchased. It is within a few minutes ride of the depot, but yet quiet and retired. On the grounds there is a large, nice building, comparatively new, in which operations can be commenced as soon as the necessary utensils for such an Institute can be got together. It is now confidently expected that it will be in practical operation, as soon as the middle of August.

Such an Institution as this is a present necessity with our people, not only as a place where the sick can be treated, but where people may come and see the practical workings of the Reform, and learn more of its principles, and how to carry them out at their homes. The Health Reform must be put in practice by us all. But many are ready to say, I do not know how. Very well, here will be a place where you can spend a few weeks and learn; and it will be an investment you will never regret. The few weeks that we spent at the Institution of Dr. Jackson in Dansville, N. Y., last fall, we esteem as a part of the most valuable experience of our life.

The church here, and those who have the management of this enterprise are alive to the importance, and necessity of the health movement. Who else wishes to share in the work? Now is the time. Let the pledges come in.

We give in another column a terrible picture of the suffering and destitution of the South, in a letter from a resident in Virginia to the Boston Journal. Truly the South is reaping bitter fruit for the sin of slavery and the madness of rebellion.

Will the Wicked be Raised from the Dead?

BRO. SMITH: The following passage from the Prophet, seems to us to be to the point, Eze. xviii, 26: "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them, for his iniquity that he hath done, shall he die."

As we read this text several mornings since, the following inquiries arose—

1. Does not this apostate die two deaths? If he does, then—
2. Does he not have a resurrection from the dead? The plainly stated facts are these—
1. He dies in his iniquity.

2. Then the future tense is employed to express a second death; "For his iniquity that he hath done shall he die." That is, he dies a second death. Therefore he must have had a resurrection from the dead.

Is not the doctrine of the non-resurrection of the wicked held only by persons who also hold that the law of God is abolished? If so, the view that the wicked dead will not be raised up to receive the full and final penalty for the violation of God's law, must be to them "a wholesome doctrine and very full of comfort."

The penal laws of the first covenant required death; but that death was not the full and final penalty for the transgression of God's law. For if it was, the transgressor, after suffering the penalty, was as free from guilt as though he had lived in obedience to the law. Must he not therefore have a resurrection from the dead in order to receive the full and final penalty of the law in the second death?

Under the second covenant "sin is the transgression of the law," and "the wages of sin is death." Therefore the sinner must be raised from the dead in order to receive in his body the righteous retribution for the transgression of the law of God, which will be the second death, from which there will be no resurrection.

JAMES WHITE.

Battle Creek, Mich.

Means Wanted.

THE Western Health-Reform Institute being in immediate want of means, it is hereby requested that Share-holders send in immediately, or as soon as possible, whatever amounts may be convenient for them to spare.

Although pledges are coming in very encouragingly, there has been as yet but little money advanced.

A very elegant site for the Institute has now been purchased, and ready means are required for making the advance payment on the same, and for other immediate outlays on the premises.

We hope to receive within the next two or three weeks, from three to five thousand dollars on shares in the Health Institute.

J. M. A.

A Request.

THOSE of our brethren who have means not otherwise employed, and who would deem it a privilege to deposit the same, or a part thereof with the Publishing Association, without interest, for a limited time, are hereby invited to make remittances accordingly.

J. M. A.

To Correspondents.

JOHN BYINGTON. As the churches of Oneida, Windsor, and Charlotte, have arranged to have their next Monthly Meeting, July 21, they would be pleased to have you meet with them, if consistent, the last Sabbath in August, at Bro. Carman's.

ARTICLES ACCEPTED. The Night Seemeth to Usher in the Day.—Fourth Annual Meeting of the Iowa State Conference.—Report from Brn. A. C. and D. T. Bourdeau.—Report from Bro. Byington.—Blending of Paganism with Christianity.—Shall I Be Ready?

Appointments.

Quarterly Meetings in Ill. and Wis.

As it was decided that the Quarterly Meetings in the Ill. and Wis. State Conference be arranged so as not to interfere with each other; they are arranged in the following order:

Johnstown Center,	June	23.
Little Prairie,	"	30.
Mackford,	July	7.
Poyssippi,	"	14.
Mauston,	"	21.
Hundred Mile Grove,	"	28.
Sand Prairie,	Aug.	4.
Monroe,	"	11.
Avon,	"	18.
Clyde,	"	25.
Princeville,	Sept.	1.
Gridley,	"	8.
One spare week. Next Quarter to begin Sept. 22		
T. M. STEWARD, Sec.		

THE churches of Oneida, Windsor, and Charlotte, will hold their next Monthly Meeting, at the house of Bro. J. F. Carman in Windsor, Sabbath, July 21. Bro. and sister White are expected.

Business Department.

Business Notes.

Mrs. Mary E Parker. Where is Mrs. J C Parker's Review and J C Parker's Instructor sent?

THE P. O. address of Elders A. C. and D. T. Bourdeau is Richmond, Washington Co., Iowa, Care of H. Nicola.

RECEIPTS.

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the Review & Herald to which the money received pays. If money for the paper is not due time acknowledged, immediate notice of the omission should then be given.

D Van Luyven 29-1, J G Wood 29-1, Ellen Bolser 29-1, Geo Adair 28-14, A M Preston 30-7, Wm Russel 28-16, Margaret Farmer 28-5, Mary A Robinson 29-1, L Haines 28-8, Joan Henderson 29-1, E P Giles 29-5, L Harlow 29-1, M M Churhill 29-9, M Thompson 29-1, J Cady 29-1, B Leech 28-16, E M Kimball for Joseph Hill 30-1, A C Bourdeau for Henrietta Fuller 29-18, Augusta Winslow 29-1, C Goodrich 28-8, Mrs J H Archer 29-1, C Gardner 29-1, G Castle 29-1, each \$1.00.

A Seymour 30-1, M L Phelps 29-7, Mrs R B Hart 30-1, Geo Booth 29-1, E L Bliss 29-12, D Blanchard 30-1, Margaret Wick 31-1, P E Ferrin 31-1, G L Holliday 30-1, O H Pratt 29-1, C W Stanley 29-1, N G Sanders 29-1, A Hough 30-10, D Robbins 30-1, S Hastings 30-1, H N Packard 30-1, E D C Green 30-17, A Horr 29-21, Jeremiah Stryker 34-14, M H Wheeler 29-14, J M Warner 30-6, M M Lunger 31-1, A C Hudson 30-1, D B Fox 29-19, J E Strite 31-14, S Smith 30-1, Henry Decow 30-1, E A Belknap 30-1, C Jewett 30-1, N Hodges 29-1, E M Prentiss, 30-1, M A Graham 30-1, each \$2.00.

O P Lamb 67c 27-18, Wm Pierce \$3.00 30-1, H Keeney \$4.00 31-14, Geo P Cushman \$3.00 29-5.

Subscriptions at the Rate of \$3.00 per year.

D B Webber \$3.00 30-1.

Books Sent By Mail.

Aaron Preston 20c, F A Dayton \$2.00, H Hull 18c, I F Fraucufelder \$1.00, H A Wetherbee 25c, D Van Leiven, 25c, John Matteson \$7.50, L Gotfredsen \$1.00, S Paine \$1.00, A B Williams \$1.00, C Tosh 12c, Isaac Sanborn \$1.00, John Kemp 50c, D B Welch 50c, A C Hudson 40c, M A Graham \$1.12, O A Olson \$8.00, E French 25c, J H Waggoner \$5.00.

Donations to Publishing Association.

Illinois and Wisconsin Conference \$100.00, Lucinda Locke \$50.00.

Review and Publication Fund.

A Hough 50c, E Tyler 50c.

Cash Received on Account.

W S Ingraham for A A Dodge \$12.46, R F Andrews \$60.00, Caroline Hart for Jas White \$1.25, Wm Russel 50c, J N Loughborough \$65.59, J N Andrews \$52.85, A C Hudson \$1.60, A C Bourdeau for D T Shireman \$20.00.

General Conference Missionary Fund.

Illinois and Wisconsin Conference \$100.00.

Michigan Conference Fund.

Church at Tompkins \$8.00, Ch at West Windsor \$15.00, Ch at Salem Center, Ind. \$3.50.

To Raise the sum of \$500 for Bro. R. F. Cottrell.

H S Woolsey \$5.00, Mrs. E Dayton \$5.00, A friend from Whitewater, Wis. \$5.00.

For Danish Tract.

E M Crandall \$2.00, L Gotfredsen \$2.00.

For the Western Health-Reform Institute.

The following amounts are subscribed for shares in The Western Health-Reform Institute at \$25.00, each share.

D R Palmer \$100.00, Wm Cottrell \$25.00, Jas H Minisee \$25.00, E H Root \$75.00, Sanford Rogers \$25.00, H C McDearman \$25.00, Viletta Sanborn \$850.00, Alfred Hough \$300.00, Emmet Hough \$50.00, Hezzy Root \$25.00, Anna P Hough \$50.00, Isaac Sanborn \$25.00, R F Andrews \$25.00, N M Jordon \$25.00, W McCarthy \$25.00, Thomas Bickle \$25.00, Sidney Hart \$25.00, P E Ferrin \$25.00, Lucinda Locke \$25.00, Russel Hart \$25.00, I D Van Horn \$50.00, I Colcord \$50.00, T M Steward \$50.00, Eli Wick \$50.00, J Hare \$25.00.

For Battle Creek Meeting House.

Illinois and Wisconsin Conference \$100.00.